PACIFIC COLLEGE LIBRARY

The American Friend

Old Series
Vol. XXXIV. No. 3

JANUARY 20, 1927

New Series
Vol. XV. No. 3

The Five Years Meeting

AN EDITORIAL

Critical Days in China

WILLIAM W. CADBURY

Facts to be Faced

LEVINUS K. PAINTER

A League with Coming Days

LESLIE SHAFFER

Quakerism in Retreat!

ON THE HORIZON OF THE CHRISTIAN CHURCH

CONFERENCE OF VACATION SCHOOL WORKERS

At Hotel Sherman, Chicago, Illinois, February 9, will be held the sixth annual International Conference of Vacation School Workers, with J. Quinter Miller of Cleveland, Ohio, presiding. Present tendencies of the movement, will be the morning theme, and in the afternoon, advanced methods for training teachers will be considered. An address by E. L. Shaver of Boston on the Program of Religious Education will be given in the evening. The following day at the same place, the National Conference on Week Day Religious Education will be held in three sessions also, when the principal speakers will be, Frank M. McKibben of Baltimore, Charles H. Tuttle of New York, C. A. Peters of Philadelphia, and Lewis B. Whittemore of Detroit. Standards, Legal and Legislative Aspects, and Experience in Curriculum Construction are the themes to be considered.

USING FELLOWSHIP OF PRAYER PROGRAM

The Fellowship of Prayer for the Lenten Season is issued, the author says, "to aid us in sharing the thoughts, feelings and purposes of God by definitely exposing our minds, hearts and wills to spiritual realities as they are revealed in the Scripture, and especially as they appear in the mind, in the heart, in the life and death of Jesus." The plan provides a Bible reading, a text, a meditation and a prayer for each day from March 2 to April 17. Prepared with the cooperation of a committee of the Commission on Evangelism and Life Service of the Federal Council of Churches, the manuscript has been read and approved by representatives of many denominations, and is issued by the Federal Council for the use of hundreds of thousands of people who have appreciated a similar program in previous years. The general theme is "The Spiritual Life" and sub-themes for each week are God is Spirit, Man is Spirit, Christ is a Spirit, Spiritual Discernment, Spiritual Intercourse, The Spiritual Struggle, The Triumphant Spirit. Any pastor who will send his name and address to the Commission on Evangelism of the Federal Council of Churches, 105 East 22nd Street, New York, N. Y., will receive a copy of the booklet by return mail, postpaid, free, and additional copies for 3 cents each, or $2.00 per hundred.

Only **Three** *Months*

Nine months have passed with receipts totaling $44,280.96 to apply on the 1926-27 Foreign Board's budget of $96,603.54.

$52,322.58

is the balance needed in order that payments promised to our missionaries and their co-workers may be made by March 31, 1927. The temperature is rising as indicated by December receipts. We will reach the top if every Friend will

Work Pray Give

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
RICHMOND, INDIANA

CHURCHES UNITING UNDER PEACE STANDARD

"The most practical problem before the Churches of the world today is the prevention of war," said Dr. Henry A. Atkinson, General Secretary of the World Alliance for International Friendship through the Churches, in a report presented at the eleventh annual meeting of the organization attended by representatives from nearly every part of the civilized world. "International good will, world peace," said Dr. Atkinson, "is one platform, perhaps the only one at present, upon which all religions, whatever their differences of doctrine, can stand together. I say this after a year spent in travel in nearly every part of the United States and Europe. The World Alliance now has Councils in every European country excepting Russia. We also have branches in China, Japan, Australia, and New Zealand, and shortly we expect to be established in Egypt and India. The influence which holds together these allied organizations, representing peoples many of whom are wide apart in every other way, is the hatred of war and desire for permanent peace. "The League of Nations needs the backing of the religious forces of the world. It is impossible to divorce spiritual interests from it. They are bound together in a union that cannot be broken except to the detriment of the higher life of mankind and to the utter confusion of all material values; therefore the churches are thinking more and more in terms of the common life of humanity, and in spite of failures and the over emphasis of a narrower nationalism that often hinders the work of the Church, I believe that today the Churches are more alive to their responsibilities and in nearly every nation are doing more to promote better international relations and are making it more a crusade than any other thing to which they have set their hand in our generation."

WHAT INDIAN GIRLS WANT TO KNOW

That the ways of white people and present day modes of conduct are as puzzling to young Indian girls in government schools and on Indian reservations as to other girls is revealed by recent questions. Miss Edith M. Dabb, executive secretary of the work of the Y. W. C. A. among Indians and long an authority on the life and customs of Indian women, has recently made a study of some of the inquiries made by young Indian girls. Questions of honor, conduct, loyalty and truth are stressed. One that reflects the tragic clash between their old regime at home and modern ideas from school and college is, "should we do what our parents say or what our schools teach us, if they fail to agree?" Dealing with boys causes many perplexities. "How can girls act so that boys cannot take too much for granted?" "Is it wrong to go to a movie or a dance alone with a 'trustful boy'?" "What can a girl do when a boy writes notes against school rules?" The Y. W. C. A. goes out to aid young Indian girls on reservations and in schools, helping them to bridge the difficult period of transition between the "ways of the blanket" of their parents and grandparents and the white man's religion, education and sanitation, after they leave school.

CONFERENCE ON RELIGIOUS EDUCATION

A midwinter conference on Religious Education was held at Des Moines, Iowa, January 6-7, under the auspices of Drake University. Secretary J. M. Artman of the Religious Education Association, President Morehouse of Drake University, Robert M. Hopkins, Professor E. A. Steiner, Professor Starbuck and many local ministers and educators participated in a program which was designed for the benefit of pastors, directors of religious education and church workers.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 3. | JANUARY 20, 1927 | New Series Vol. XV. No. 3.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

The Five Years Meeting of Friends

On Raising Our Horizons

IT is a common saying that the world is not keeping pace spiritually with the progress it is making materially. Take the range of our general information for example. Scientific advance in inter-communication has brought the wide world to our very doors. Wouldn't it be fine for the Christian cause if we would make ourselves equally familiar with the larger reaches of the spiritual world and its great enterprises?

How natural it is for us to become so engrossed with interests immediately about us as to neglect to raise our eyes sufficiently to correct our perspective! As Friends we become absorbed, and properly so, with our local problems. These very problems, however, find their proper focus in the outreach of the church to "others" through the Yearly Meeting and on through the Five Years Meeting. What would we think of an official in position of trust in local or state government who knew nothing of our national government? Or of a teacher of government in school or college who, while giving his students a course on local government, would fail to go further, having no knowledge of national affairs? Should we not as Friends know the work and organization of the church as a whole as well as our local part of it? The Five Years Meeting is the appointed channel through which our group of Yearly Meetings expresses unitedly and to the world its degree of concern for making Christ lord of lords and king of kings in the earth. It is the avenue for the normal flow into the world, of the spiritual life experienced individually in the local groups. This spiritual life can grow only by outlet and expansion, in linking it with world service for Christ.

It is a great work, therefore, in which the Five Years Meeting is engaged; too great a work, indeed, to permit it to "come down" to idle controversy lest the work should cease. It is with no purpose of making a "defense" that we plan to discuss and interpret during the coming weeks the agencies and program of our national organization. The Five Years Meeting is not on the defensive—is less so now than it has been for years. It is in behalf, rather, of a more general and aggressive *offensive*, that we seek to give information that is very generally desired, and increasingly desired, happily. Perchance, too, where indifference exists it may be changed to intelligent, cooperative interest. The fact that the quinquennial gathering of the Five Years Meeting takes place this year renders our emphasis thus early in 1927 additionally appropriate. Editorially we lead off with the a b c's of the organization.

Why and How It Came Into Being

PECULIAR conditions and difficulties affected the development of American Quakerism. Very important among them was that of geographical isolation. Typical pioneers and frontiersmen that they were, Friends kept pushing westward over a vast expanse of territory. By the third quarter of the nineteenth century, they were scattered from coast to coast, with a dozen widely separated groups as nuclei known as Yearly Meetings. Apart from that afforded by epistles and visiting ministers, there was comparatively little interchange of ideas between them. There were few common purposes. Friends on the frontier were far from the home base in thought and practice, as well as in distance. They reacted to new conditions and movements around them. Tendencies away from historic Quaker principles became manifest. At best, there was growing danger that American Quakerism would lose its common perspective.

It was in the face of such a situation that the Richmond Conference of 1887 was called, when the Richmond Declaration was drawn up as an expression of the fundamental position of Friends, addressing itself especially to the subject of the ordinances on which Friends had most largely gone astray. So evident were the unifying influences of the Conference that others followed at intervals of five years until 1902. By that time the advantages of co-operative work in closer union had become so marked that the Yearly Meetings took the next step. The quinquennial conference was superseded by a continuous, organic relationship—The Five Years Meeting of the Friends in America.

What The Five Years Meeting Is

IT is the constituent Yearly Meetings associated together for doing the things that can be done better unitedly than separately. That doesn't sound very formidable, does it, nor much like a super-church? It is in no sense a separate, independent organization clamped onto the Yearly Meetings from above. It is not an organization located somewhere apart, at Richmond or elsewhere. It is located just as much at Winthrop Center, Maine, at Archdale, N. C., or at Liberal, Kansas, as it is at Richmond, Indiana. It is the Yearly Meetings working together through appointed representatives.

Once every five years, delegates from the constituent Yearly Meetings meet to review work done and to outline

general plans for the future. Reorganization is effected in the reappointment of the Executive Committee, made up of representatives of each Board and Yearly Meeting, which supervises the affairs of the Five Years Meeting between the quinquennial sessions. The Boards having charge of the various departments of the united work are also reorganized for the work of the ensuing five year period.

This is but a brief suggestion of the framework or skeleton of the Five Years Meeting, and a skeleton it remains and nothing more, except as it is given the flesh and blood of intelligent interest, wholesome co-operation and hearty support throughout the Yearly Meetings composing it.

What Are Its Past Achievements?

THE Five Years Meeting is approaching the twenty-fifth anniversary of its establishment. In view of the untried nature of its experiment, the extreme individualism of Friends and their traditional averseness to organization, the magnificent distances separating the constituent Yearly Meetings, and the fact that for approximately half of the time there was almost no machinery for doing practical work, the twenty-five year period is inadequate for giving a thoroughgoing test of the united organization. It has some very distinctive achievements to its credit, however, among which we briefly mention the following:

1. It has given focus to Friendly activities. It has developed a consciousness of responsibility, a definiteness of purpose that did not before exist. There is a new sense of direction among Friends of the Five Years Meeting, that could come only through a unified objective.

2. It has demonstrated the strength and efficiency of united, concerted action as opposed to unrelated and scattered efforts. This is aptly illustrated in the well organized and capably administered foreign mission work of the Five Years Meeting as contrasted with what the Yearly Meetings were previously able to do separately and independently. Another good example is found in the work of the Home Mission Board, co-operating with the Associated Executive Committee on Indian Affairs, among the Oklahoma Indians. From being among the least effective of the denominational mission enterprises of that section, it has within a few years of wise direction been developed to a place of acknowledged leadership.

3. It has advantageously conserved and utilized the resources of the church. Weak places that would otherwise have gone without necessary help, have been strengthened, as in the large field of the youngest Yearly Meeting, Nebraska. New enterprises, for which there was no adequate, clearly defined Yearly Meeting responsibility, have been promoted. The starting or encouraging of meetings in large cities, is illustrative. The assumption of a larger responsibility than belongs to the Yearly Meeting organization has been successfully made, as in the case of raising a Five Years Meeting fund for the relief of aged ministers and missionaries.

4. It has very substantially increased the total contributions for Christian benevolences which were being made when the Five Years Meeting was organized. It has stimulated the sense of Christian stewardship and widened the area of responsibility.

5. It has rendered a common service for all Friends not otherwise possible; such as the publication of Friends periodicals and literature, the maintenance of a Friends Book and Supply House, the circulation of workers through the Yearly Meetings giving information and bringing closer fellowship.

6. It has promoted general acquaintance among Friends and better understanding, and has supplied a clearing house for the mutual interchange of methods, plans and experiences. The Board of Religious Education, for instance, has passed on plans that have proved practicable in one Yearly Meeting, to other Yearly Meetings. There have resulted more uniform action and a higher standard of work.

7. It has proved its usefulness in time of great emergency. During the stress of the Great War it enabled Friends to sound unitedly and effectively the clarion note of our fundamental principle of Peace. Through a central organization it helped our young men to meet the crisis in accordance with their Friendly convictions. It promoted a positive program of construction and relief in harmony with the Quaker interpretation of Jesus' teaching.

8. It has given the Society of Friends voice and influence in the national counsels of American Protestantism. As a national organization it has been accepted on a par with other national religious bodies, as in the Federal Council of the Churches of Christ in America. This has given Friends a strategic position in which to express on different important occasions the Friendly viewpoint.

How Is the United Work Maintained?

IT follows that all this work could not be accomplished without setting apart certain people to the task. There is, first, a necessary amount of administrative expense. To meet this, an annual assessment is made upon the constituent Yearly Meetings in proportion to their membership. This assessment has generally been about ten cents per member.

Funds for doing the benevolent work of the Boards and for promoting it, are contributed voluntarily and not by assessment. Each year the various Boards make an estimate of their minimum needs. These estimates are reviewed and passed upon by the Executive Committee of the Five Years Meeting, by which they are presented to the church at large as the United Budget for the ensuing fiscal year. Strictly speaking, of course, it is the united estimate of need for which appeal for funds is made, the budget being what is actually received in response to the appeal. Most of the Yearly Meetings accept a given amount of the United Budget as the share which they will attempt to raise. This share is called their allotment.

Elsewhere in this issue will be found the report of United Budget receipts up to December 31, 1926. A glance at the accepted allotments will show that if the total amount needed is received, some Yearly Meetings will have to go considerably above their accepted goals; also that the rate of contribution will have to be very greatly increased during the remaining three months of the present

fiscal year over what it has been during the preceding nine months.

We alluded above to the fact that the Five Years Meeting has widened the area of responsibility. This has its corresponding weakness of having resulted in diffusing the sense of that responsibility. It is easy to assume that since the Five Years Meeting is a large body, the burden of support will be borne by somebody else at a distance who is amply able to bear it. The one helpful test which we should put to each other as individuals and local meetings is: how would the work prosper if it depended upon the degree of support which we are giving?

In succeeding issues, attention will be given to various phases of work which the Boards of the Five Years Meeting are performing.

Critical Days in China

BY WM. W. CADBURY

In a personal note accompanying the following article, Dr. Cadbury writes: "I think that missionaries never had a more difficult situation to meet and it is often a real test of our Christian graces to meet the little incidents that daily arise." We are sure our readers will appreciate his graphic portrayal of a local situation which throws much light on the whole, complex problem in China.—EDITOR.

CHINA is in revolution. To be sure revolutions have been taking place in China for the last sixteen years, but the present movement is very different from those that have gone before. Even the uprising of 1911, when the Manchu Dynasty was overthrown, was a revolution of but a small group of the population. Since those days the country has been torn, north and south, not by popular movements but by intrigues of the war lords in different parts of the country, each one seeking power and prestige, but in no real sense backed by the people.

The "Nationalist Government" of China was established in Canton a few years ago by Dr. Sun Yat Sen as a protest against the unconstitutional acts of the government in Peking. At first there was as much dissension among the various groups here as in the rest of China, but during the past year this province has gradually become unified. Now it is the only section of the country in which there is a genuine civil administration apart from the rule of militarists.

So it was that last summer the heads of the government here felt prepared to inaugurate the northern military expedition which, beginning with the conquest of Changsha, has swept through the valley of the Yangtse river from Hankow and Wuchang to Kiukiang and is expected before long to reach Shanghai and take over the entire section of China lying to the south of the Yangtze river.

This revolution differs essentially from the previous wars of the country, because it is an uprising of the people. A common cause inspires all classes to work together for the elimination of foreign imperialism and the abrogation of all the unjust treaties. Sun Yat Sen has become a great national hero and his teachings of the "Three Peoples' Principles" serve as the basis or the text for the nationalist propaganda.

Finally, the rise of the proletariat to power, because of the moral support given to them by the officials of the Canton government has made of the workingman, whether farmer or laborer, a willing tool of the Nationalist Propaganda throughout the country. It was because of this fact that the boycott against Hongkong was successfully maintained for more than a year.

This revolution is thus not a political movement so much as an industrial upheaval. Thus it should not be compared with the American Revolution against Great Britain, but rather with the French Commune or the recent events in Russia since the overthrow of the Czarist regime. The lower classes are asserting themselves and assuming a new conciousness of their power. It is the propaganda among laborers and farmers, which has preceded the invasion of the southern army, that has brought about the wholesale surrender of large sections of the Yangtze basin, in some cases without any actual fighting taking place.

Now no one would expect that life in a land torn by revolution could be free from difficulties or even from danger. Especially must foreigners expect many unpleasantnesses to occur. Fortunately in our University community there has been little or no cleavage between Chinese and Americans; but here as elsewhere throughout the south there has been an assertion on the part of the laborers of their rights with demands for higher wages and less subservience to the employer. Thus on several occasions the entire staff and student body have had to take a defensive stand together in order that the whole institution should not collapse or be compelled to close down, as has happened in the case of several schools and hospitals.

In order to properly deal with the present situation it is essential that we realize that we are living in the "age of labor" so far as this government is concerned. While we all rejoice to see the elevation of the workingman to a higher plane of living, the process is a very painful one for the general community.

During these difficult months several students of economic conditions have passed through Canton and have written voluminously of the present situation here. They have been entertained freely in missionary homes and have often returned to condemn the work and teachings of missionary societies. Actual experience is oftentimes a better teacher than many interviews and the strike that our college has just passed through has thrown more light on the present situation than a hundred interviews with the political leaders could teach.

It was very fortunate that the visit of Rufus M. Jones came just before the strike. During the brief week that he was with us he made three public addresses at the city Y. M. C. A. These were the first religious meetings to be publicly announced there for several months. Between 400 and 500 persons attended each meeting and since there was no opposition to these the Y. M. C. A. secretaries have taken on new courage to resume some of their public religious activities. Dr. Jones also addressed the students of the Union Theological Seminary and the True Light Middle School for girls.

Here at the Christian College he made daily addresses at morning chapel and also spoke at the church service. Before his departure the students here sent him a letter expressing their sincere thanks and keen appreciation of his messages to them.

On the last day of his visit a group of forty persons, interested in the Fellowship of Reconciliation, gathered to hear him speak in the afternoon, and that same evening he addressed the first Union Service of Canton missionaries to be held since the fatal June 23rd, 1925. Many have spoken to me of what a blessing and a benediction to the Canton community they felt the visit of Rufus Jones to have been.

On the First-day following Dr. Jones' departure, Sun Foh, the son of Sun Yat Sen, and Mayor of the city of Canton, addressed our students. He declared that the Kwokmantong, or the People's Party, whose influence is now dominant in China, was not essentially opposed to the principles of Christianity. Both are revolutionary, both stand for the rights of the common man as op-

posed to the capitalist. On the other hand the Christianity which is backed up by gun-boats and unequal treaties, is the enemy of the party. The teachings of Jesus are not opposed to the party principles, but on the contrary are in perfect harmony with them.

Little did we suspect that day what was to follow within twenty-four hours. So ignorant was I of the situation that I had remarked only a few days before on how contented the laborers on the campus appeared to be.

Negotiations were under way with the Department of Public Safety whereby the watchmen employed by the University should be placed directly under the supervision of the city department instead of being independent of them. The University Labor Union did not altogether like this plan and made some special demands in behalf of their members who were watchmen. These demands were granted.

While this matter was still under consideration, on the evening of October 10th, Independence Day, another event occurred. Four workmen of the Agricultural Department lost some of their belongings in their quarters just outside the south gate of the University. These men reported their loss and demanded that the University should make full compensation to them. Investigation was made into the matter and considerable suspicion rested on the four workmen themselves. It seemed certain that the thief was one of those within the building at the time. The matter was therefore referred to the city Police Headquarters. This Bureau therefore ordered that the University authorities should bring all suspects in the case to their Headquarters. Five men were brought and all dismissed except one man, named Ng Fook, who was held for further trial because his answers had not been satisfactory and also because he was seen gambling that same night.

The leaders of the Labor Union on hearing that one of their number had been detained by the government, became infuriated and wrote to the president of the University demanding that Ng Fook be released by a certain time and if not all the workmen on the campus would cease working. The President sent word to the Police Headquarters asking that if there were no charges found against the workman that he be released. This was done and the man returned to the campus. In spite of this all the workmen on the campus stopped working at 3 p. m. on the first instant. Pickets armed with heavy poles marched about the campus. Telephone wires were cut; two of the launches were put out of commission by tampering with the engines and the other would have been disabled if it had not been for the prompt action of some students. The valves of the pumps which supply the campus with water were disarranged, so that the water supply to all the buildings was cut off. The wife of a member of the staff was arrested and detained for carrying a little food, and Dr. Wisner, dean of the College, for carrying even a handful of fruit onto the campus. The students were quite prepared to cook their own food, but when they went to the kitchens they found the food cupboards locked preventing them from preparing their own food. Many of the boys therefore had to go supperless to bed. Orders were also given to the cooks in the hospital not to prepare any food for the sick patients and also to prevent the nurses from getting food at the stores.

The whole situation looked so alarming and it seemed so evident that an attempt was about to be made to starve the students that a message was despatched to the Police Reserve Corps, who at once sent an officer to the College. The cooks were then ordered to resume work and to open the kitchens and the stores of rice. The following morning the kitchens were re-opened, but no servants returned to work. Students and staff were thus once more at liberty to bring food to the campus and to cook their own rice. All hands set to work with a will except the workmen who sat about smoking or doing picket duty. I bought a good supply of vegetables for the hospital patients and my nurses and druggist did the cooking. The agricultural students helped the professor of animal husbandry to milk the cows in the dairy and also to care for the horses, chickens, pigs and other livestock. A representative of General Lee Fuk Lam, the father of our foster son, came daily to see us and to keep careful supervision of the whole situation. He promises active assistance if there appeared to be any danger to the lives of any of the community.

The suddenness of the strike took almost everyone unawares. Fortunately we had enough food in the house to last for several days. We thought we should have to send Jimmy back to General Lee, both because of the extra care that he was and also because we felt there might be danger of actual harm befalling him. However we decided to wait. Our house has a rain water cistern and from this we were able to get water.

The most aggravating thing about the whole affair was that the workmen insisted they had no quarrel with the teachers or the students. The strike was a protest against the government. So it was that the innocent had to suffer for the guilty.

Finally a number of demands were presented to the President of the University and these must be accepted before the strike would be called off. The whole matter was immediately referred to the Central Executive Committee of the Kwokmantong and they handed it down to the department of Labor of the Provincial Government. Representatives of the University and the Labor Union spent over five hours in conference with members of this department. Fortunately the officials were not hostile to the University, but they declared that if we did not come to terms very quickly with the workmen, there were certain ones in the left or communistic wing in the government, who would seize the opportunity to send armed men to the campus, forcibly eject staff and students and occupy the buildings.

Whether this threat were true or not an agreement was arrived at or rather judgment was handed down by the chairman of the Bureau:—Mr. Lee, who in behalf of the University had made the claims against the laborer Ng Fook, should make a public apology. Likewise the University itself must publicly apologize to the Labor Union for daring to apply to the Department of Public Safety for the arrest of a laborer. A string of 10,000 firecrackers must be set off to welcome the workmen back to work. Wages were to be paid in full to all workmen for the period of the strike and a bonus of $200 in addition, whereas the University could claim nothing for the thousands of dollars loss which it suffered on account of the cessation of work for three days. Moreover the University must agree to maintain the present number of laborers on its payroll whether it needed them or not, any deaths or resignations being immediately replaced by other men.

When these terms of settlement became known to the students they were highly indignant, and many of the staff refused to approve of them. Mr. Chung then explained the situation as follows: While the Government was anxious to deal justly in the matter it was powerless to do so. The whole success of the northern expedition now being waged was dependent on the propaganda among the farmers and laborers. Thus if any action should be taken which might antagonize these groups, telegrams would immediately be despatched to the provinces which have recently come under the control of the Southern or Nationalist Government and there would result an immediate defection of the armies which had allied themselves with the South. We were fortunate that we had not been forcibly driven out.

It would seem therefore in this matter, in which we appealed to the government for an adjustment, that no real justice was given to the University which in its whole attitude to the laborers has had a sincere desire to act justly and fairly in all matters. The official who judged the case endeavored to console Mr. Chung with the fact that although the University had in no sense transgressed the law, nor in any way offended the rules of the Labor Union, yet the only expedient solution was to comply with all the demands which the workmen had made. We should be thankful that we were allowed to remain in possession of our property.

Such acts as this on the part of the authorities lead many foreigners here to take an obstinate stand of resistance to the government. They insist that the officials are dishonest and cowardly, not daring to stand for justice even when the case is clear. This pessimistic attitude is a natural one, but I believe it is not the true one. In the midst of all the corruption and injustice and disorder there is promise of better things. Times are changing and we are in the

midst of a great revolution. Compared with the reigns of terror during the French Commune and the Russian revolution the injustices and atrocities are very few. China and her people are asserting themselves. The masses are stirred with a sense of patriotism such as they have never experienced before. Their troops now fighting in central China are not simply mercenaries working for a war lord, but enthusiastic citizens, backed by the students and laborers striving for emancipation of their country from the shackles of unjust treaties and the domination of self-seeking militarists. We are assured that while injustices may occur in the process, when the civil conflict is settled and order restored these matters will be rectified, and I believe that they will.

Perhaps China can solve her problems better without missionaries. If we are asked to leave let us depart gracefully. If we are asked to stay let us do so in an humble spirit as advisors and not as dictators. Every day we have evidences from students and patients of their affection, and appreciation of our services and these things keep up our courage.

A few days ago, the associate president of the University, Chung Wing Kwong, while conversing with me said: The Chinese people are not anti-foreign, they are only anti-imperialistic. They are not anti-American, but against America's unjust treaties and her imperialistic attitude. Our people are not against missionaries if they show sympathy with us in our aspirations and our desire for progress. Such foreigners we trust and love as our own brothers and we want them to stay with us and help us.

Such words as these make it seem worth while to face the uncertainties and even the dangers of life in China and to carry on while there is work to be done.

Lingnan University, Canton, China.

A League with Coming Days

BY LESLIE SHAFFER

IN his book entitled "Fisherman's Luck," Henry Van Dyke says that only a fisherman can understand the thrill which one experiences when a fellow fisherman shouts from the opposite bank of the stream, "What luck?" We are not all fortunate enough to be fishermen, but we have followed the stream of life through the year 1926, and as 1927 comes in upon us, we have asked ourselves and our friends "What luck?" Our "luck" depends on the league we make with the coming days of 1927.

The ninth chapter of Joshua holds an interesting story of an unusual bit of strategy in league making. When the Hittites and the Canaanites heard of Joshua's victories over Ai and Jericho, they decided to seek a league with him in order to escape being made his subjects. So, using a bit of camouflage, the inhabitants of Gibeon sent ambassadors to Joshua clothed in rags, and with old shoes on their feet. In their knapsacks they carried old mouldy bread, and strapped to their backs were wine bottles, old, rent and bound up. When Joshua saw them he asked "Who are you?" "We are your servants and have come from a far country," came the reply. "A country so far away that this bread which was hot and fresh when we started is now mouldy and old; a country so far away that our clothes and our shoes have worn out in the long journey; a country so far away that these wine bottles which were full when we started are now empty and full of holes. And we come asking you to make a league with us." Then Joshua made a league with them, and promised them that none should be killed. But after three days, he found that they were his very neighbors, and had not come from a far country at all. Yet, true to his league with them, he permitted them to live, making them hewers of wood and drawers of water.

The New Year holds 365 days for us. One by one these days will come, asking each of us to make a league with them that they may not be killed. It is so easy to kill time. As these 365 days start their journey their provisions are hot and fresh, and their wine bottles full, and their clothes and shoes new and attractive. But when they reach us, each in its turn, their bread of daily routine is apt to be soured and mouldy, their wine bottles of opportunity broken and empty, and their shoes of menial errands pretty well worn, unless we make a league with them now while they are at a distance. Then when we find they are our neighbors, we may make them hewers of wood for the firesides of our hearts, and drawers of water to quench our thirsty souls.

But what kind of league shall we make with the coming days? We all remember the primer alphabet rhymes. Let us make a calendar verse for each of the twelve months, that will serve as twelve tests of character.

"J" is for January, and stands for justice too. The book of the new year is open before us. On one page we write the record of our own credit, while on the other page must go the debit. The auditor will find the balance correct at the end of the year if we are just to ourselves and to others.

"F" is for February, for faithfulness true. Since Lincoln's and Washington's birthdays come in February, we are reminded of their faithfulness to a specific cause. May we be so faithful in 1927 that we will be willing to cross an ice-flowing Delaware, or spend a winter at a Valley Forge if necessary. Remember that Lincoln had to pass through a civil war before he could be an emancipator. Faithfulness to a cause may bring emancipation this year to souls now in bondage. Or "F" might stand for "find"—find yourself, your job, your conviction. On large telescopes there are finders, which are small telescopes of low power, but with a large field of view. Perhaps we may use finders and enlarge our fields of view.

"M" is for meekness, as well as for March. May we in spirit come in like lambs, and refuse to go out like the proverbial lions. The March wind howls and blows, but it brings us no flowers, and only turns our umbrellas and shutters inside out. So a gruff and gusty spirit chills the tenderness of our spirits, and robs us of our surest safeguard for a lucky year. It is the same old story of the arrow and the song.

"A" is for April, so full of ambition. It is the April showers that bring May flowers, so if we are as ambitious as every pushing bud, we shall find our pathway at the close of 1927 strewn with flowers of worthy deeds done. Ambition always brings tasks, so we may think of "A" as standing for Atlas, too. Though the weight of the whole sky seems to rest on our shoulders, we dare not shirk duty. Edna St. Vincent Millay says:

> "The world stands out on either side
> No wider than the heart is wide;
> Above the world is stretched the sky—
> No higher than the soul is high.
> The heart can push the sea and land
> Farther away on either hand;
> The soul can split the sky in two
> And let the face of God shine through.
> But east and west will pinch the heart
> That cannot keep them pushed apart.
> And he whose soul is flat—the sky
> Will cave in on him, by and by."

Let us keep our own souls from being flat by pumping them full of April ambition.

"M" is for May, the month of mirth. A-maying let us go. A cheerful personality will act as a magnet for friends, just as the May blossoms draw happy throngs into the woods for the gay little messengers of spring.

The month of June is surely meant to be a month of good judgment. Happy is that individual who possesses capacity for judgment that is good. June is orange blossom time—the month of many judgments in the choice of life partners. Let us make each day one of well formed judgments.

For July we ought to have a few fire-crackers. Here are some: Don't be a jellyfish; be jewels and not junk; don't be a "jagger," but take a full load; be a Jeremiah; be your own janitor and clear the antiques from the attic now and then; don't be a betraying Judas; be a praying follower of Jesus.

Then comes August, when we are so in need of "pep," when it is so easy to slow down. "A" should stand, then, for accelerator. To use an accelerator is to achieve.

September is the month of school,
And system ought to be our rule.

System, whether it be that 2 times 2 always equal 4, or that every atom can be divided into its electrons. We will answer the call of "What luck?" with the response of "Good Luck!" if we keep system in our lives.

In October "O" is the letter sent,
And bids us all be obedient.

Be obedient or ossify. We must never forget that we are the omnibus carrying all the heritage of the past down to the generations of the future. And as we reach the land of the occident—the land of the setting sun, may we be able to feel that a task has been completed.

November says be natural—sometimes be sharp, never be flat, always be natural. To be natural is to reveal one's own nobility. Tennyson says "Be loyal to the royal in thyself."

December breathes an atmosphere of devotion. Remember Him whom we serve. Paul pleaded, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God."

Three hundred and sixty-five days to make leagues with. Do it now, while their bread is fresh and their wine bottles are full, that they may be our hewers of wood and drawers of water. Justice, Faithfulness, Meekness, Ambition, Mirth, Judgment, a Jewel, Accelerator, System, Obedience, Naturalness and Devotion; and the greatest of these is—you say it!

Richmond, Indiana.

Facts to be Faced

BY LEVINUS K. PAINTER

Levinus K. Painter is Friends representative appointed by our Board of Home Missions, on the Committee on Town and Country work of the interdenominational Home Missions Council and Council of Women for Home Missions. The questions raised at these sessions of the Home Missions Council, which he reports, are difficult but vital. They cannot be easily answered. As Friends, we shall be equally traitorous to the advance of God's kingdom, either if we stand in the way of interdenominational co-operation and development of Community churches by selfish sectarianism, or if we enter such co-operative Christian adventure without making a distinctive contribution to it as a denomination. The power of a community church should be enriched by the differing contributions of each group entering into its partnership. How can we as Friends bring to every such co-operative venture a real contribution of our own, through denominational loyalty to the vision which God has entrusted to us for the world? Our Board of Home Missions invites you to read this report thoughtfully and send to THE AMERICAN FRIEND your suggestions in answer to the above questions. Friends who are working in community churches and have found ways of being true to both denominational and larger Kingdom responsibilities are especially urged to write of their experiences. R. M. S.

"The Responsibility of the Church in Rural Communities" was the central theme for discussion at the annual sessions of the Home Missions Council and Council of Women for Home Missions held the first week in January at Philadelphia. It was a fact of comment that many of those who contributed constructively to the thought of the Council meetings had been participants in the sessions of the American Country Life Association held two months earlier in the city of Washington. The Washington gathering had considered the problems of rural youth.

Dr. Malcom Dana of the Congregational Home Mission Board presented facts and some new light on the present day status of religion in town and open country. Careful surveys show that eighty per cent of our rural population does not go to church. Some four millions of farm children are not in Sunday School. And all too many who are in Sunday School are being instilled with a narrow denominational outlook and dogmatism foreign to the spirit of Christ and illy equipping them for effective Kingdom service in their communities.

To meet the problems of over-churched communities and under-churched communities it was definitely suggested that there be a conference of church leaders in which they would frankly face the situations and cease giving hard raised Home Mission funds to denominational groups in communities with competing churches. The denominations were asked at Philadelphia to make their co-operation something more than meeting once a year and talking about what they ought to do. As a matter of fact some very interesting information was presented showing achievements on the field. The "Larger Parish" plan, as successfully working in Maine and New Hampshire, was outlined. According to this plan, two or three denominational groups in a given area, covering in some cases a half dozen villages, combine their interests and place a group of religious workers—experts along different lines—in the field, the denominations cooperating in giving financial assistance when necessary.

Other speakers referred to the success of the Federated church. It will be of interest to know that one church in five in the state of Vermont is a federated or union church of some type. A representative of the community church movement outlined the advantages of that type of church organization to meet the needs of over churched situations. Emphasis was given to the fact that in many situations churches with denominational affiliations in many single church communities are working essentially on the community basis. The status and progress of the United Church of Canada were ably outlined by Canadian delegates. The representatives of these movements are well aware of the imperfections and failures, nevertheless the gross impression was that a new day is ahead, and that perhaps not so far distant, for some form of united American Protestantism. History is distinctly in the making in these movements.

The Home Missions Council was very decidedly marked with the dignity of gray hairs—this was the writer's first experience in the Council's gatherings. Caution and conservatism of action marked its deliberations. Youth had its innings, however. By invitation two students spoke, telling their audience in no uncertain terms that they were not interested in denominational programs and denominational differences and asked church leaders to present a united front for a common task.

Considerable time was given to present needs and achievements of the several racial groups in rural United States. Among the Negroes the most significant achievement is the evolving of a new and better trained religious leadership. There were many echoes of the El Paso Conference which dealt with the Spanish speaking peoples in this country. The need of a richer religious and informational literature for Italians and Magyars was presented by their own representatives. Attention was called to the fact that the drift of Italian population from city to country is very evident and seems destined to continue, especially in the truck farming and fruit growing sections of the east.

On the whole it is fair to say that those present were anxious to honestly face the

problems of rural religious life but there was also the evident fact that we have yet to work out a technique of co-operative effort in Protestantism by which we can meet present day needs in a statesman-like manner.

Several situations in the foreground of the Home Mission Council discussion present very definite challenges to the Society of Friends and present problems which we should squarely face along with other denominational groups. The successful operation of the "larger parish" idea, the increasing number of federated, union and community churches in rural communities, and the church union movement in Canada, along with other combinations of religious interests call for certain possible readjustments in our thinking as well as policy. It may be that in no distant future many groups of Friends will be called upon to face courageously the possibility of making their contribution of religious idealism without functioning as a separate church group.

As a matter of fact Friends in western Canada were faced with this problem even before the Canadian church union movement was consummated. Canadian Friends will have to speak for themselves as to how they are meeting the situation in the western provinces. Two Friends meetings in New York Yearly Meeting (Millbrook and Stanfordville) have joined with other denominations in their local communities, forming federated or union churches. The Monkton Ridge Meeting in Vermont, while not losing its identity, has become a part of what is virtually a "larger parish," co-operating with the local Methodist Episcopal groups. At Cayuga Heights, a suburb of Ithaca joining on the campus of Cornell University, Oliver Frazier has started a work which seems destined to grow into a local church. So far Friends are giving it guidance and support but if it is to succeed it must act as a community, rather than as a denominational institution. Doubtless other parts of the country could afford numerous illustrations similar to the above. Whether Friends in these different communities are moving wisely or no is a matter of local rather than long distance judgment.

We, who as Friends, have throughout our history emphasized the attitude of sympathetic understanding and goodwill may now have the way open to make another very concrete adventure of putting our principles into practice in co-operation with other local church groups—co-operating if need be to the extent of losing our identity locally as an organization. This is not so much an attempt to suggest a policy as a reminder of a situation already confronting a considerable number of our rural or village meetings. As a denomination we must do some careful and statesmanlike thinking. If we abide by the principle of service given us by Jesus, Quakerism can gain her life only by being ready to lose it.

(Continued on page 42)

QUAKERISM CONSIDERED IN RETREAT

Not in Retreat, But at Retreat in Conference of Younger Friends Held at Amherst

During the recent holidays a group of younger Friends vitally interested in the future of Quakerism met for three days at Amherst, Mass., for an exchange of ideas. It was also hoped that the presence of visiting Friends would add strength to the new, but growing meeting, now established in the northern part of the Connecticut valley.

The men of the party retreated to a guest house up in the hills, while their wives remained in the town of Amherst at the homes of local Friends. The men at the lodge were Paul Douglas, professor in Chicago University, George Taylor, professor in Amherst College, Phillips Bradley, also professor in Amherst, Ray Stannard Baker, known to many readers as David Grayson, Elton Trueblood, secretary of the Society of Friends in Boston, Forrest Comfort and Earle Winslow, graduate students in Harvard, and Benjamin Gerig, New England secretary of the American Friends Service Committee.

The general subject of the retreat was that of the future of Quakerism. The discussion divided itself into five general parts as follows: the future of Quakerism in New England; the means of bringing scattered groups of Friends together; a reconsideration of the Quaker objection to the use of force; the next step in Quaker literature; and the next frontier in the Friends social outlook. These topics were not adhered to with any strictness, but all of the subjects received attention at some time during the three days.

In considering the future of Quakerism in New England much was said concerning the possibility of starting new meetings in the large cities, especially near the centers of learning. The new venture at Amherst seemed to many to be a straw in the wind. There was a manifest desire on the part of all for a vigorous policy of Quaker evangelism. All recognized the value of other organizations, but thought that the world expects a great deal of Friends.

The problem of the scattered groups of Friends followed naturally. This involved separations, both geographical and historical. All thought that the revival of something comparable to the older type of itinerant ministry would be a step in the right direction and much was said about the encouragement and supervision of group pilgrimages. When the question of separations was mentioned it was interesting to notice that every man present was equally loyal to each of the three main branches of American Quakerism. The term "Catholic Quakerism" was often used.

Some felt that the Friends testimony regarding the use of force was already established with sufficient clarity, but others held that, with the probable establishment of world relations on the basis of the League of Nations, new questions would arise which had not existed before. Specifically, there is the question of whether a Friend could, with consistency, be a member of an international police force. Is there any difference in essential nature between an international police force of fifty thousand armed men and the single constable of a small village? Can a person honestly advocate the establishment of a police force unless he is willing, if needed, to act as a member of it?

What is the Quaker literature that needs next to be written? On this question there was more difference of opinion than on most of the others that were raised. Several felt that there is already a surfeit of literature and that the real need is for more readers rather than for more writers. Most of the group was interested in the possibility of some kind of new venture in Quaker journalism. They recognized that the papers now in existence serve admirably as official organs, but that there is no free journal of opinion of a more solid character. The need is two-fold: first, for the more adequate expression on the part of those within the Society of Friends, and second, for something capable of attracting the favorable interest of the average serious reader outside the Society. Interest was also shown in the project of printing in pamphlet form the best portions of the Quaker classics, specifically, the journals of Fox and Woolman.

On the last day of the retreat, following the meeting for worship in which local people joined, the whole group discussed the next frontier in the application of the central principle of Quakerism. What stand for our day is comparable to the stand taken by our fathers on the matter of war, or the stand on slavery? The great majority thought that this would be in the general field of standards of living. Special mention was made of certain prominent Friends who have determined to limit their expenditures to a definite low amount. Here is where the difficulty comes, but all recognized that every new testimony must be difficult to be of value.

The persons who met so informally at Amherst hope that similar groups may find themselves able to conduct similar retreats and that the ideas thus gained may be made accessible to all who are interested in such matters.

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

SERVICE NOTES AND REMINDERS

Sent from Philadelphia Office of American Friends Service Committee

Friends in Boston, through the local Service Committee there, have advertised to churches and clubs in that city that they are prepared to furnish speakers on several subjects—such as "A Service of Love in Wartime," "The Quaker Challenge to a World of Force," "The Early Christian Attitude Toward War," "William Penn and the Holy Experiment." Some 16 engagements have already been made for Ben Gerig, Elton Trueblood, Mary Duguid and other speakers.

If you are contemplating an European trip next summer you ought to know about the thoroughly interesting Land Cruise arranged by Geoffrey Franklin of the Wayfarers Travel Agency, London. A private train is to take the group on a wide swing of continental capitals and towns. It was quite successful last summer and should prove more so this year. The Service Committee office can give you all information. Think what a whole carload of internationally minded Friends could start!

Emma Cadbury, after her intensive work in Bulgaria this winter, will rejoice to hear of the gift of $5,000 allotted by the Near East Relief for work among the refugees in Bulgaria. A certain portion of the money is to be devoted especially to starting some industrial work for the peasants. The balance is to be used in connection with Friends village feeding centers. The whole sum is to be distributed under the jurisdiction of Friends.

New books have just been added to our slowly growing Interracial Library. Homes of the Freed, Christianity and the Race Problem, Black Haiti, God's Step Children, The Slave Ship—are all very interesting and should be on our reading lists.

Daniel Oliver's refugees in Syria are depending on us for clothing—men's and boys', women's and girls'. Send contributions from your local communities to the Warehouse, %American Friends Service Committee, 15th and Cherry Streets, Philadelphia.

Salonika, in far-away Greece, has a center of Friends' work not very well known to most American Friends, but English Friends, through the Council for International Service, have been maintaining some relief work there for several years. Incidentally, there is the American Farm School at Salonika. L. Hollingsworth Wood is an active member of the board of that school.

Students intending to go into some kind of international work should write the Service Committee for information concerning the Students' Hostel at Geneva, a new feature of Friends' work in that city.

English Friends are already looking forward to welcoming American travelers next summer. By all means plan to call at Friends House, Euston Road, London, when you are in that city. Such Friendly contacts serve to strengthen the bonds of the Society.

Vincent D. Nicholson has accepted the chairmanship of the Peace Section, following the resignation of Henry T. Brown.

If every Friend in America contributed one dollar to the work of the American Friends Service Committee this year, our minimum budget of $100,000 would be assured.

Cake sales for Chalons will be the slogan in a number of communities during the week of January 24th. Mlle Merle has been facing a difficult situation, due to the fluctuation of the franc, and the Chalons Maternity Hospital, the memorial to the work of Friends in France during the war, has almost been forced to close its doors. Many of the old French workers have been sending contributions in answer to an appeal from the Chalons Committee, and we hope to increase the total sum collected through some community activity such as a cake sale. If any Friend thinks it can be done in his or her community, don't wait for the Service Committee to ask for it—just go ahead and arrange a sale! Chalons will welcome the proceeds.

Erling Kjekstad, who has been of such great assistance to the Friends' work in Poland, is coming to America sometime in February. He has been in close touch during the last few years with the boys in the Agricultural Training School, and since the graduation of the first class last April, has travelled from one boy's farm or estate to another taking friendly advice and suggestions to the lads who are starting to build anew on their war ruined homes. We can think, as we write, of comparing his work with the general work of the American Friends Service Committee—at least so far as this Committee is helping groups of people in different countries to build new foundations for faith in the universal brotherhood of man. Perhaps Erling Kjekstad's devotion to his work far exceeds ours.

FACTS TO BE FACED

(Continued from page 41)

What this may mean in the future in relation to other denominations locally or in general we are not prophetic enough to say. But we may well ask the question whether or no some of the teaching regarding Quakerism being given our young folk today tends to create a denominational complex rather than broad sympathies with Kingdom interests. We can well pray for prophetic vision, open minds and adventurous spirit in meeting the needs of people in town and open country communities. It is to be borne in mind that fully eighty percent of our Friends constituency is essentially rural and the way we meet these local rural situations will determine the way we use one of the largest opportunities Friends have in present day American religious life.

Clintondale, N. Y.

LESSONS IN FRIENDSHIP RECOMMENDED

Friends World Friendship Stories Fill the Need Says North Carolina Writer

The demand for program material for use in Bible Schools is increasing and many Bible Schools are finding that the Friends World Friendship stories are filling a real need. The stories are published in a series of three books, one for the Primary, one for the Junior and the other for Intermediate Superintendents. The lessons are conveniently arranged to be used once each month, there being twelve lessons in each book. In the North Carolina *Friends Messenger* for November, we find the following article concerning Friends World Friendship Stories, by Gertrude M. Hobbs Korner.

"These lessons might properly be called mission studies, as they are intended to acquaint the pupil with peoples in foreign lands and especially those with whom Friends are actively interested. Friendship Lessons, however, imply a bit more than we are accustomed to associate with the mission work. To most of us acquaintanceship with foreign lands seems rather remote, but even so we might know more than we do. It is in this way that our missions may become more effective. World Friendship implies an active interest on the part of all of us and an endeavor to understand the motives and ideals that actuate people of other nationalities and not to maintain an attitude of superiority.

"We hear so much now about the 'international mind.' Can we not encourage this attitude of mind which seems to present a hope in the settling of world affairs? Friends should find a fertile field for such endeavors, as they have so long opposed human oppression everywhere; and surely the time to inculcate love and good will is before prejudices have been formed.

"Our Board of Foreign Missions has had a vision of something even greater than the sending of a few persons into foreign lands. It has seen that we must develop a feeling of real kinship if we are to bear witness to the truth that is in us.

"Sunday School teachers and superintendents can accomplish a great deal by the systematic use of these three books. This should also be effective peace propaganda as both peace and mission work are dependent on education. It is necessary then to see to it that the best ideas that we know are caught and not to assume that because the pupils are Friends or from Friends families they will naturally grow up with love in their hearts for the far away Chinaman.

"The books are fifty cents each and may be obtained from the American Friends Board of Foreign Missions, 101 S. Eighth St., Richmond, Indiana."

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

MORE THOUGHTS ON TOLERANCE

Editor THE AMERICAN FRIEND:

I have followed the discussion on Tolerance raised by W. O. Mendenhall with much interest. May I unload a youthful concern, which if unenlightening, may be thought-provoking? May I state seven thoughts briefly, hence assertively?

1. The discussion hangs on one's attitude towards those with differing theologies.

2. One's theology consists of his explanation of his spiritual experiences, usually in terms of the nature and relationships of God, Jesus Christ and man.

3. Explanations result from mentally contemplating our experience in the light of our previous knowledge.

4. Our minds and our knowledge are the results of our inheritance, environment and what we do with them.

5. No two people have exactly the same inheritance, nor environment, nor experiences. Therefore they cannot have the same knowledge nor the same ideas entirely.

6. Neither do people have exactly the same religious experiences; even if they did, since people differ, their explanations would differ. Therefore, there are as many theological explanations of spiritual experiences as there are persons, because no two people and no two spiritual experiences are exactly alike.

7. Common worship depends more on common desires and attitudes than on common theologies. It is no more necessary for successful worshipers to have identical beliefs, than it is for successful doctors to have identical theories of drug actions to get the same results with the same drugs. Is it whether we pray to the Virgin Mary, or to the Lord Jesus Christ, or to our Heavenly Father; or what we pray for and how we pray? Can't any desiring person worship anywhere — from a Unitarian Church to a Catholic Mass? Is it what we think about Christ's birth, resurrection and Deity; or what we do about following his example and precepts, i. e. accepting his Lordship and accomplishing his Will?

Quakers long ago outgrew disowning members for speaking in differing tones, for marrying out, and for fighting with different weapons. Why should we draw the line of spiritual fellowship against people who may think and explain with different thoughts? What makes it all so absurd, is the impossibility of telling by one's spiritual life what his explanation of his experience is!

When God in his infinite wisdom makes us different and gives us differing experiences, can we be doing his will when we expect people to think alike before having fellowship with them? When he gave man the sacred desire for spiritual communion and brotherhood, did he expect us to limit such holy associations by lines of belief? When our Master had fellowship with publicans and sinners, when our missionaries are eager for such opportunities to present the Gospel, are some of us mere followers of Christ going to limit our fellowship merely because in our ignorance we can't explain our common act of following in the same words?

God forbid! By refusing fellowship to any being, I may deny to God the opportunity of speaking to me through that being, and also refuse to share what little spiritual Light I may possess with possibly a needy person.

R. B. MICHENER.

Montreal, P. Q.

Editor THE AMERICAN FRIEND:

I have followed with interest the letters in your columns about the much-discussed subject of co-operation, and perhaps eventual union of the various bodies of Friends.

In particular I have noticed letters from my good friend Dr. W. L. Pearson of Pasadena about the Five Years Meeting. From the viewpoint of one of the other branches it would be very deplorable if this promising and delightful contact between the groups should tend to weaken any worthwhile Friends organization, and we trust his fears are unfounded.

At the same time it is true that organizations are made for man and not man for organizations. Yearly Meetings and Five Year Meetings, and Friends Conferences will eventually take on the character of those who compose them. Union, if it ever comes, will come because we unite in heart—and then we shall bend our human arrangements to suit our changed status.

In Southern California we have had several All-friends Conferences and gatherings at which there has been a beautiful spirit of love and harmony felt. We have worshiped together under the auspices in turn of various groups of Friends, and we have discussed the great opportunities and responsibilities of Quaker principles in this day and generation. All who have taken part have been stirred by a sense of opportunity and responsibility. At the present time the Committee in charge is working on the project of establishing a Pacific branch of the Friends Service Committee.

However the main purpose of this letter is to reassure some Friends who feel that in this work they are running a risk of being untrue to their convictions along evangelical lines. Of course there is no such danger where such convictions are genuine. "Nothing is able to separate us from the Love of God that is in Jesus Christ."

Furthermore, we are all becoming evangelical, in the truest sense of the word. To the younger generation, at any rate, the old formulas do not appeal with very much force. Meetings supposed to be "Conservative" or "Orthodox" or "Liberal" are often vice-versa. We may as well face facts and realise that great and powerful currents of thought have in the past thirty years swept through our Friends bodies, as through other churches and that whatever our labels, we all have about the same problems in connecting up the religious ideas that have come to us from past generations with the mental and social conditions of today.

I do not speak without knowledge. I joined Friends in England, nearly twenty years ago. Since living in different parts here I have belonged at different times to Conservative, and to the "Friends Church." Now I am a member of a "Hicksite" meeting. I have been recorded a Minister, been Clerk of Meeting on Ministry and Oversight, and in other ways intimately associated with the thought of the meetings. It is my experience that wide divergence is to be found amongst Friends religious convictions, but that such divergence cuts clear across the traditional boundaries.

Amongst English Friends almost every variety of thought which we have here is to be found, and yet the Society has managed to hold together and carries a much greater weight of authority in consequence.

Every Friends meeting or church that I know would unanimously endorse a recent statement from Dr. Fosdick that "Jesus Christ has given us the most glorious interpretation of life's meaning that the sons of men have ever had. The fatherhood of God, the friendship of the Spirit, the sovereignty of righteousness, the law of love, the glory of service, the coming of the Kingdom, and the eternal hope."

HENRY W. SANDERS.

Monterey Park, Calif.

ALL NEEDED AS USEFUL MINISTERS

Editor THE AMERICAN FRIEND:

In your issue of Jan. 6, John W. Dorland asks this question: "Should we have the business and professional man or woman, recognized as useful ministers of the Word of Life?"

Certainly yes, I would say; from among these have come some of the most valiant and useful teachers of the Word of Life known to history. Among these I would mention but two, Finney and Moody. Both were professional men. Finney, a lawyer by profession, was not polished up by theological schools for preaching but was an outstanding evangelist in his day. Likewise Moody, though a traveling salesman, was perhaps unsurpassed as a teacher of the way of life and salvation.

A certain author has said: "God has set going here an experiment to which all his

resources are committed. He seeks to develop perfect human beings, superior to circumstances, victorious over fate. No single kind of human effort can be spared if the experiment is to succeed."

I. C. LINDLEY.

Detroit, Mich.

SPEAKERS AVAILABLE

The Temperance committee of Indiana Yearly Meeting has arranged with a small group of speakers to represent it in delivering addresses for Quarterly, Monthly and Local meetings, throughout the Yearly Meeting. They have consented to make no charge for their services, except actual expenses. These speakers are available for any meetings, and they may be secured by corresponding with Elma Charles, Fountain City, Indiana, secretary of the committee. In the group are one woman, four men ministers, one Circuit Court and one City Court judge. Each one has been supplied with a copy of Irving Fisher's book, "Prohibition at its Worst," and will have a real, up-to-date message on Temperance and Prohibition.

Also, the committee has arranged to circulate a few copies of Fisher's book among the ministers of the Yearly Meeting. Quarterly Meetings have been formed into groups of approximately twenty meetings each, and the Temperance superintendents in each group have the responsibility for the prompt movement of the book in his particular Quarterly Meeting. The plan is to complete the circulation of the books a few weeks prior to the next Yearly Meeting. It is our hope that in this time every minister will find it convenient to preach at least one sermon on Temperance in his own meeting. The book will furnish abundant material from which to make his preparation.

Sermons by local ministers, however, are not to take the place of the addresses to be given by the special speakers.

YOUNG PEOPLE'S WEEK

The week beginning January 30 and running until February 6 has been set aside as Young People's Week in those denominations which use the Christian Endeavor form of group activity. January 30th is Denominational Day, while for Christian Endeavorers, February 6 is C. E. Day. Young People's Societies everywhere are making special plans for the activities of this week. A special C. E. Day Program has been prepared by the United Society, which can be secured for 25c a copy, or $1 a dozen, from the Boston or Chicago Headquarters. Also a C. E. pageant entitled "The Keeper of the Keys" has been prepared especially for use during this week. The cost per copy is 50c, or 25 when ten or more copies are ordered.

If you do not have a Christian Endeavor Society and want suggestions for some special program, write to the Young Friends office at 101 South 8th Street, Richmond, Indiana, telling something of the nature of your activities, and something of the type of program you would like to present. The general theme for use as adopted for Interdenominational use is World Friendship for January and February, you will remember.

If you have neither a Christian Endeavor nor any other sort of an organized meeting, how could this week of special young people's activity better be observed than by organizing one? The church program can be forwarded much better, through some sort of group activity than by scattered, individual effort, and it would be encouraging to learn of the formation of a good many new groups at this beginning of a new year.

A little pamphlet listing all the helpful materials available concerning the work of officers and committees of a C. E. Society has just been published. Copies of this helpful little leaflet can be procured at the Young Friends office. We would also call attention of all Young People's groups to the Stewardship booklet entitled "The Way to the Best," by Anderson. Thousands of copies of this are being used in all denominations. In connection with this is our own denominational pamphlet, "Friendly Adventures in God's Business." The former costs 25c and the latter can be had for the asking.

ELIZABETH MARSH.

UNITED BUDGET FIGURES

CONSOLIDATED REPORT OF UNITED BENEVOLENCES FOR NINE MONTHS ENDING DEC. 31, 1926

RECEIPTS

YEARLY MEETING	ALLOTMENT	CONTRIBUTIONS	SHORTAGE
Baltimore .....(General)	$ 7,200.00	$ 5,124.98	$ 3,075.02
(Notes)	1,000.00		
*California		1,286.70	
*Canada		338.00	
Indiana	30,000.00	15,601.22	14,398.78
Iowa	18,000.00	9,866.75	8,133.25
Kansas	8,000.00	3,683.64	4,316.36
Nebraska	2,500.00	846.89	1,653.11
New England	13,000.00	4,969.62	8,030.38
New York .....(Other Boards)		484.74	
(Foreign Missions Only)	1,500.00	1,351.92	148.08
North Carolina	7,750.00	3,945.66	3,804.34
Oregon		1,710.50	
Western	26,000.00	8,285.29	17,714.71
Wilmington	6,000.00	2,210.23	3,789.77
Miscellaneous		1,515.04	
	$119,950.00	$61,221.18	$65.063.80

*Yearly Meeting has its own mission fields but makes some contributions toward the united work.

DISTRIBUTION

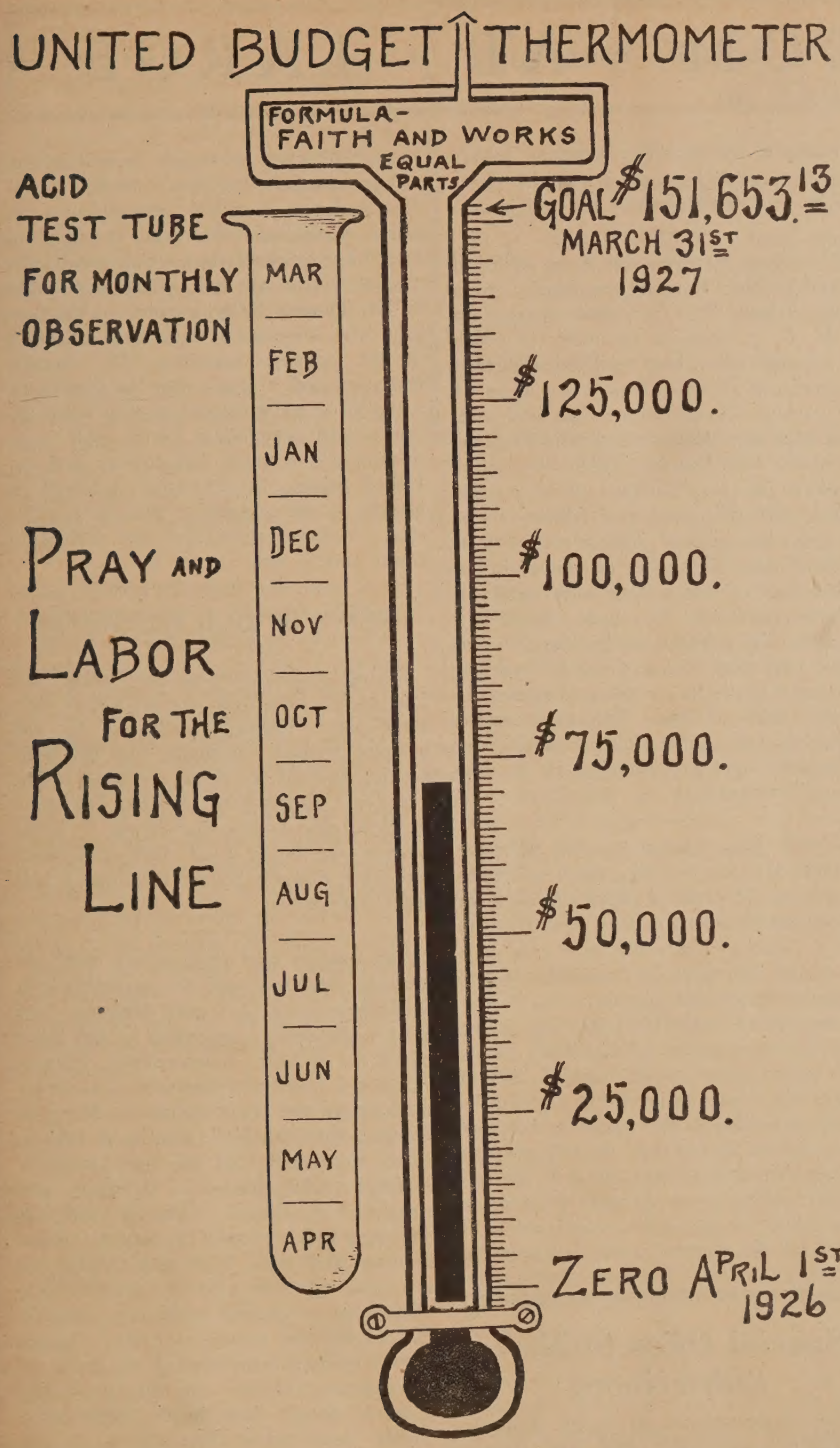
BOARDS	ASKINGS	RECEIVED	SHORTAGE
Foreign Missions	$96,603.54	$41,276.44	*$55,327.10
Home Missions	20,000.00	7,607.54	12,392.46
Peace Association	4,800.00	1,443.09	3,356.91
Young Friends	3,000.00	922.22	2,077.78
Prohibition	500.00	198.67	301.33
†Publication		72.17	
Education	300.00	100.90	199.10
Religious Education	1,100.00	383.12	716.88
Aged Min. and Miss.	6,000.00	2,206.81	3,793.19
United Promotion	9,800.00	3,085.09	6,714.91
Promotion Notes	5,000.00	2,573.93	2,426.07
Emergency	4,549.59	1,351.20	3,198.39
	$151,653.13	$61,221.18	$90,504.12

*Income from refunds and interest on invested funds reduced shortage of Foreign Mission Board to $52,322.58.

†In view of special contributions made to its work by individuals, is not asking for participation in United Budget funds this year.

WHAT PART IS YOUR MEETING TAKING IN THIS UNITED WORK?

WHAT PART WILL IT TAKE BEFORE MARCH 31ST?



THE CREST OF THE WAVE

One of the particularly handsome greeting cards which came to our home recently showed a beautifully tinted, full-rigged sailing ship of an ancient type. It rides majestically on the crest of a huge ocean swell. Quite apart from the well chosen yuletide wishes, the picture carries a message of surmounting one's difficulties and occupying the crest of the wave.

It was my privilege to attend the conference of Indiana Yearly Meeting held at Muncie on the 30th ultimo. The whole trend of that representative group was toward the crest of the wave.

William J. Sayers told a gripping story to drive home a great truth regarding our obligation to boys and girls. Perhaps I may be forgiven for applying the moral in another way. A boy reached the ferry dock a moment too late to cross in time for the good dinner awaiting him at home. A man said, "My boy, you didn't run fast enough." The boy replied, "I ran fast enough but didn't start soon enough."

Study the acid test tube beside the United Budget Thermometer and imagine the boy telling us that, had we started last April we shouldn't have run so fast now to get all of our remittances on the last ferry boat by March 31st. We might have been on the crest of the wave instead of toiling in the rowing to make it. But next April we're going to start good and early. True, we shall be in the trough of effort frequently but betimes each month we may ride on the top of the swell.

However, there is a far more important thing than the monthly installment of money. If, during 1927, each individual member of our Society will consistently devote as many moments of each busy day to fellowship, counsel and communion with Him who is the Bread and Water of Life as are occupied over the daily dinner, we shall be lifted to a higher level. Then shall we have a larger realization of the joy and enrichment accruing from partnership with the Infinite One. "We are laborers together with God."

EDGAR T. HOLE.

CARTHAGE ACTIVITIES

Carthage Meeting, Indiana, reports a rapid growth in all departments of the church, under the leadership of the pastor Frank C. Guyatt. The Sunday School has increased, and a new room has been made to take care of the new Men's Brotherhood Class. Services morning and evening, have a substantial growth, the evening service being well attended by the young people. The pastor uses them in his Tableaux sermons. The Junior Christian Endeavor, conducted by the pastor has had a phenomenal growth and with an attendance of 71 is still growing. The Senior Endeavor, four months old, has a habit of doing things, and under their auspices, the church has had many good programs. The great Temperance picture-"Lest We Forget" was sponsored by them, also the Band from the Soldiers Home, from Knightstown, delighted a packed house, with a sacred concert.

The young people accepted the challenge of the Jackson Climbers from Charlottesville, to a Bible Baseball Contest, on the books of Ruth, Esther and Job. In February, it will be on the book of John. January 30, at the evening service, the Charlottesville young people will debate with them on the subject, "Resolved That the Moving Picture Machine has Done More for the Advancement of Humanity than the Radio." They also sponsor the church Bulletin up town. The Bible study class which began recently with an attendance of over forty is conducted by the pastor, the Bible being the text book. Plans have been made to have a Church Vacation School next summer.

QUAKERDOM · AT · LARGE

The group of Friends in Geneva Switzerland, is probably unique for the high percentage of different nationalities contained within so limited a membership. In a list of fifteen resident members, there are eight nationalities found as follows: British, Swiss, Russian, Czech, Japanese, American, Austrian, and German. These Friends are prominently connected with several important activities at this world center, several being connected in an official way with various phases of the work of the League of Nations.

Word has come from the Round the World College Cruise, on which some Friends are enrolled, that a more thoroughgoing welcome had been extended by Japan than by any other of the foreign countries thus far visited. Preparations for observation and study were most complete and everything possible done to make the visitors feel welcome. On the large personnel of committees appointed in Japan to have charge of the arrangements there appeared just two names of non-Japanese residents. One of these, of course, is our Friend Gilbert Bowles, the other being a Y. M. C. A. secretary.

The little Quaker city of Whittier, California, writes a contemporary religious journal, recently witnessed an unusual example of the successful application of the golden rule among local churches. The first Christian church of that city erected a new building three years ago and in doing so incurred a debt which proved to be more than the congregation could handle. The members gave generously, but still notes were overdue and unpaid. A collaboration of the local chamber of commerce and the ministerial union led to a united effort which put the overburdened congregation on its feet. The cooperating churches were Friends, Methodist, United Presbyterian, Congregational, Episcopal, Baptist, and United Brethren.

J. Herschel Coffin, Dean of Whittier College, was in the headlines the other day of the press dispatches reporting the annual meeting of the Council of the Church Boards of Education, held in Chicago. He gave an address before the Council setting forth a new principle of education which he has originated and which is being introduced into the curriculum of Whittier College. Synchronized education, he calls it, a name inadequate but perhaps as descriptive and explanatory a term as can be applied to it. It provides for a correlated course which proposes to give the student a knowledge with which he may most successfully cope with at least five of the greatest problems an individual faces throughout life: marriage, or sex relations; vocations; leisure time, its possibilities and opportunities; community life, or citizenship; and religion.

In our issue for December 30 we published a brief article, "Peace in the Pacific," by a young Friend, Roy C. Votaw, engaged in Y. M. C. A. work in Honolulu, in which he set forth the great need for education for peace in Hawaii. Now comes news of the practical demonstration of his statement. Four McKinley High School boys of Honolulu, who have been in a Bible school class conducted by Roy Votaw, wrote articles dealing with the question of military training from the point of view of the Sermon on the Mount. These they distributed in the high school of which they were members, with the result that they were immediately suspended. Roy Votaw writes that they are taking their suspension in fine spirit and will keep up their work for peace according to Christ's spirit of love. They have banded themselves into a little club known as "The Fishermen," and are planning to go into active Christian work.

Wilfred Jones, second son of Sylvester and May M. Jones of Cuba, has been chosen by the faculty and students of Earlham College as Earlham's representative to attend a Japanese University next year as a step in the direction of establishing better relationships between American and Japanese educational institutions. He was chosen as finely representative of Earlham's ideals, being an all-round student, ranking high in scholarship, taking an important place in the general activities on the campus and having a good record in athletics. According to the present plan, he will go to Japan in the fall of 1927, taking a year's course of study in some university yet to be named, and will return for the Commencement exercises in June, 1928 when his degree from Earlham will be awarded. The idea of sending a student to Japan on such a mission had a romantic beginning at Earlham. It originated in a Sunday School class which met on the campus a year ago and which was taught by Dr. Thomas Kelly, member of the faculty, who subsequently was made chairman of the Japanese committee. The thought was suggested, it is said, that the sending of a student to a Japanese university would go far toward establishing better and closer relationships between that country and the United States. So interested were those present in the suggestion that in a short time a definite organization was formed to foster such a plan.

Special Offer to New Subscribers

New subscribers to *both* Friends Missionary Advocate and The American Friend may secure the two papers for one year for $2.35. The regular price of the Advocate is $.75, and that of The American Friend is $2.00. This offer will be open *only* during December 1926 and January 1927.

Send your subscriptions immediately to

MYRA JENKINS, Treasurer
Bloomingdale, Indiana
or
THE AMERICAN FRIEND,
101 South Eighth Street,
Richmond, Indiana.

NEWS OF OUR MEETINGS

Cottage prayer meetings are being held four nights each week at Oak Creek near Burr Oak, Kansas, conducted by the pastors, Delbert Couchman and his wife, looking toward a revival meeting. The grace of God has been attending the effort in convicting and saving power. These pastors are doing good work and those attending find the prayer meetings a real feast from above.

The pastors and their wives with the evangelistic board and the superintendent of Independence Quarterly Meeting, held their mid-quarter conference at the home of Orvin Hobson, Independence, Kansas, January 4, which was opened with scripture reading by the superintendent, Mary S. Harvey, followed by a season of prayer. Plans were made for the next Quarterly Meeting during the last of February, and reports were heard from the different meetings which showed increased interest in most of them. Furture plans for the local meetings were also discussed. At the noon hour a splendid lunch was enjoyed. Harold Selleck, pastor at Stark, Kansas, read a splendid paper in the afternoon on Placing the Church in the prominent place it should hold in the community, which was much appreciated by all present.

The sessions of Carmel Quarterly Meeting were held at Noblesville, Indiana December 10-11, with the ministry and oversight meeting Saturday morning, when Noble C. Trueblood gave an earnest gospel message. Percy M. Thomas of Fairmount, Indiana, preached a strong sermon at the 11 o'clock meeting which sank deeply into the hearts of his audience. The noon luncheon and social hour was followed by the business session. Richard R. Newby, General Superintendent of Western Yearly

Meeting preached very acceptably on Sunday morning and in the evening, Edmund T. Albertson, in his impressive manner brought the message to a well-filled house, and related incidents relative to his recent trip to Europe. It was a day of blessing and helpfulness. This was the first visit of Percy Thomas and his ministry was greatly appreciated. Noble Trueblood has entered upon his work as pastor at Noblesville with great earnestness and the church is appreciating his efforts and looks forward to a prosperous year in the several departments of work.

Will Kinsey and wife, evangelistic singers, are assisting Zeno H. Doan at the Second Friends Church, South Marion, Indiana, in a revival effort. Correspondence will reach him at their new address, 452 South West Second Street, Richmond, Indiana.

Special revival meetings are being held at Marshalltown, Iowa, Friends Meeting with Moses T. Mendenhall as evangelist. The record for church attendance during a "Go to Church" compaign through the month of November conducted by twenty congregations in Marshalltown showed that Friends stood third on the list for the city. At present they are in a Sunday School contest with the Christian church and were leading on the first Sunday of the year with 336 in attendance. Programs scheduled for the last Monday of each month were, for December, the Church and Dramatics; for January, the Church and the Radio; for February, the Church and Evangelistic Effort; for March, the Church and the Home; and for April, the Church and the School, with different speakers for each occasion.

A gracious revival held at Greenleaf, Idaho, for three weeks closed on December 5. The evangelists, Inez Batchelor and Nettie Springer of Muscatine, Iowa, Spirit-filled workers, clear and definite in their teaching, preached a full gospel. Both are gifted in song which adds much to their efficiency. The former is especially gifted in reaching young people and children. All but five in the Seminary were converted or renewed and many were sanctified. The three teachers together with the pastor, Calvin R. Choate, were untiring in their efforts. Some fifty persons were definitely blessed and the entire church was strengthened. The day of revivals still obtains and the Gospel is still the power of God unto salvation to everyone that believes. Since the close of the meetings, the pastor has been led to give messages helping to promote spiritual growth and the spirit of revival both in the church and the community continues to prevail.

The new meetinghouse at Penn State College, Pennsylvania, now in process of construction will be finished in about six weeks ready for use. The group which started fourteen years ago has grown from eight to over sixty-five, the present attendance being on an average about forty-five. The fact that they are in the midst of a student body of over thirty-five hundred presents a tremendous opportunity for spreading the Friendly message, and the meetinghouse will greatly help. Activities include monthly meeting, a discussion group, Bible school, social gatherings, and a Friendly library. Since the greater part of the membership are students at State College for four years or less, help from outside the local community, especially in a financial way, has been necessary. They still need $1800 to finish the building and contributions will be much appreciated.

Chicago Friends Meeting was favored recently with the presence of Emma Thomas, an English Friend who is principal of a Fellowship School in Gland, Switzerland, near Geneva. She spoke of the work of this school and said that fifteen nationalities were represented last year. The Friends South Side Discussion Group meets frequently on Sunday afternoon in the Hilton Memorial Chapel near the University of Chicago. National Woodcraft Day, December 10, was observed by the local band and, under the leadership of Grace H. Winslow, broadcasted a number of songs. In the evening, the Grand Council held in the church parlors was well attended. One feature was a talk by Earnest Thompson Seaton, founder of Woodcraft, broadcasted from New York City. Gren O. Pierrel, secretary of religious work of Chicago Y. M. C. A., was the speaker for December Suburban Day. There was a large attendance and special music. Following dinner at the church there was a discussion of the general aspects of the work of Friends in Chicago led by Cornell Hewson. The Meeting regrets the return of Cornell and Estelle Hewson and Camilla Jane to Indianapolis, Indiana, for residence. Their work in Bible School and Meeting has been much appreciated. Christmas cheer in the form of well-packed boxes for the Fraziers in Oklahoma and the Ransomes in Tennessee were sent by the several departments of work in the Meeting. The Christmas entertainment arranged by a committee of young people included a beautiful presentation in pantomime of the legend "Why the Chimes Rang." Eight persons received diplomas from the Bible School having completed the regular course of two terms in Religious Education. A message of peace and goodwill by William Henry Matchett made a fitting close for the work of the calendar year.

AGED MINISTER PASSES

Mary Elizabeth Roberts, daughter of Stacy and Jane Bevan, was born near St. Clairville, Belmont Co., Ohio June 9, 1834, and departed this life at her home in Star, Idaho, January 1, 1927, aged 92 years, 6 months and 22 days.

Coming to Iowa in the early days, here she spent the greater part of her life, being married in 1858 to Levi Roberts, who preceded her to the heavenly home more than twenty five years. To them were born five children, three of whom survive her, as do also eleven grandchildren and three great grandchildren.

A Birthright Friend, converted at a tender age, she early engaged in active Christian work, and was recorded a minister of the Gospel by Lynn Grove Quarterly Meeting, Jasper County, Iowa in 1866. She was the local resident minister of the thriving rural church, where she was recorded, for more than forty years. During this time, she held evangelistic meetings in other Quarterly and Yearly Meetings, being successful in establishing religious centers which afterward became live churches.

Though she placed the church first, she was greatly interested in all forms of religious work and was a faithful and loyal member of the Womens' Christian Temperance Union, the Missionary Society and the Christian Endeavor Society. Beginning with Christian Endeavor work at its inception, she took great delight as a minister, in fostering this work for young

Provident Mutual Life Insurance Company of Philadelphia

The Provident Mutual issues an unusual book

"SEVEN KEYS TO CONTENTMENT"

which tells you how you can arrange your insurance to educate your children, pay off your mortgage, protect your family at all times, and make provision for you and yours in old age.

Write today to the Company for this book which will be sent you free of charge.

people, and she has said that the testimony of a young Christian held, for her, more of inspiration than the most eloquent sermon.

Seventeen years ago this New Year's Day, she came to make her home in Idaho, and here she spent the remainder of her life. Just at the dawning of the New Year, her spirit quietly and peacefully passed to God who gave it. Who can measure the influence of her life? Truly her children rise up and call her blessed. She rests from labors, and her works do follow her.

MARRIAGES

HARVEY-DAVIS—At the home of the minister officiating, Harvey Ratliff, near Marion, Indiana, Edna Davis, daughter of Joe Davis, Jonesboro, Indiana, and Paul M. Harvey, son of Mrs. S. W. Johnson, of Albion, Indiana.

JONES-SISSON—At the Friends Parsonage, South Glens Falls, New York, the pastor of the Friends Meeting, Susan B. Sisson and Lenwood W. Jones, a minister of South China, Maine. Their address will be South China, Maine.

DEATHS

DILLON—Near Burr Oak, Kansas, December 14, 1926, Juanita May, daughter of Fred and Ruth McDonnell Dillon, aged nearly five months, after four days illness with pneumonia. Services were conducted at Oak Creek Friends Church near Burr Oak.

HAMMOND—At the home of her daughter, Margaret Salisbury, Los Angeles, California, December 30, 1926, Anna Fogelsong Hammond, wife of Hiram Hammond, in her 93rd year. She is survived by her husband, two sons and three daughters. She was born in Darke County, Ohio, and her mother, being widowed in Anna's early infancy, was three years later married to Noah Hanks, who was a distant cousin of the mother of Abraham Lincoln and a member of the Society of Friends. His wife, Elizabeth, soon joined Friends, the result of convincement as well as of marriage ties. Anna, however, did not join Friends until after her marriage which occurred at the village of LeGrand, Marshall County, Iowa, where sixty busy, joyous years were spent. The earlier years were spent in home making and the rearing of her six children. Reuben H. Hartley, a son-in-law, was the minister in charge of the services which were followed by interment in Friends cemetery at Whittier, California. Reference was made to the seventieth anniversary of Hiram and Anna Hammond's marriage in THE AMERICAN FRIEND of September 30, 1926, under the caption "After Seventy Years."

HODSON—At Argonia, Kansas, October 18, 1926, Elias M. Hodson, aged 82 years. Born near Plainfield, Indiana, where his early life was spent, he lived for several years in the state of Washington and at Newberg, Oregon, and came to Argonia in 1909. His wife, two sons and a daughter survive him. Services were conducted at the home by the pastor, Lila E. Gordon.

KENDALL—At her home in Spiceland, Indiana, December 25, 1926, Martha S., widow of Wilson Kendall, in her eighty-fifth year, following an illness of three months. The greater part of her life was spent on a farm north of Richmond, Indiana. She was a lifelong member of the Society of Friends, a faithful follower of her Savior, always interested in the work of the church and Bible school, and attended as long as she was able.

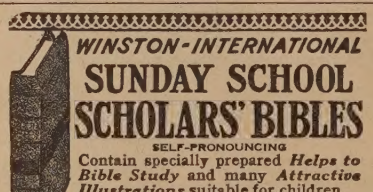
MADDOCK—At Indianola, Iowa, November 24, 1926, Tamar Puckett Maddock, in her 91st year. Born in Clinton County, Ohio, she spent most of her childhood days near West Elkton, Ohio, and was married to William P. Maddock in 1856, near Winchester, Indiana. Two daughters and one son were born to them. She was recorded a minister of the Gospel by Salem Meeting, Iowa, in 1867 and her active services to the church were given to her home Quarterly Meeting and vicinity. After the death of her husband in 1886 she lived with her son for several years in Kansas, and died at the home of her daughter, Emma B. Marshall. Funeral services were conducted by Bessie Collins and interment made by the side of her husband at Salem, Iowa.

WEBBER—At South China, Maine, December 19, 1926, Miriam Cartland Hoag Webber, aged 91 years, following an illness of less than an hour. In her youth she engaged in teaching and in 1861 was married to Charles W. Webber of Durham, Maine, where they made their home. Six children were born to them, two of whom survive, one son and a daughter with whom she lived since the death of her husband in 1914. She was a lifelong member of Friends and for many years an elder. In China Monthly Meeting she will be greatly missed in her different lines of work for the good of those about her.

WINSLOW — At the Grasmere Hospital, January 3, 1927, Alice C. Winslow, daughter of Mr. and Mrs. Joshua Paige, in her 71st year. Born at North Weare, New Hampshire, a lifelong Friend, she served as pastor of Friends Chapel at South Manchester, her ministrations including preaching services at the city jail, the Grasmere county farm and the local mission, and was actively interested in W. C. T. U. work and in the Mercy House. For eight years she was a visitor in the city mission work of New Bedford, Mass., and was pastor of the Friends meeting in Brooks, Maine, until a severe illness cut short her work. After a period of rest, she settled in Manchester where she was well known for her Christian service. She leaves an impress of tender sympathy and fragrant Christian devotion upon all lives touched by her. Funeral services were held at Manchester and at the meetinghouse in North Weare.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES,
290 Broadway, New York, N. Y.



CALIFORNIA

Do you want a home in California near Friends church, grade school, high school and college? Land growing the various kinds of California fruits and nuts in abundance. Good water for domestic use and irrigation, highway roads, electricity, telephone, R. F. D. Splendid opportunity. Tracts from one to ten acres. For further information write A. W. LEONARD, Route No. 1, Box 54, Roseville, Calif. Telephone, Roseville 355F2.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
I. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

Friends House
Euston Road
London, N. W. 1, England
Agents for Great Britain and Ireland.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavely, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

THE NICHOLSON PRESS

26-28-30 N. NINTH ST.
Commercial Printers and Binders
PUBLICATIONS
PRINTERS OF THE AMERICAN FRIEND